

THE  
Righteous Mans Portion.  
Delivered in a  
SERMON  
AT THE  
OBSEQUIES  
OF THE

Noble and Renowned GENTLEMAN  
HENRY St JOHN Esquire :

Who was unfortunately Killed by the *Tories*,  
on *Tuesday* the 9<sup>th</sup> of *September* 1679. And So-  
lemnly Buried the 16<sup>th</sup> of the same.

Together with a short Character of his Life, and the  
way and manner of his Death.

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By LAUR. POWER M. A. sometime Student in *Trinity*  
Colledge, and now Prebend and Rector of *Tandroge*, &c.

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L O N D O N,

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March 11, 1940

TO THE  
READER.

Reader,

**T**His honest worthy Gentleman Mr. Henry S<sup>r</sup> John, the occasion of the ensuing Discourse, was Nephew of Sir Oliver S<sup>r</sup> John late Lord Grandifor, a name great in the Irish Chronicle for that famous Exploit at Kinsale, where in a handful of English in the hardest season of the Year at once besieged an equal number of the then renowned Spaniards, and defeated a far greater Number of Irish that came to their rescue. Captain John S<sup>r</sup> John elder Brother to Henry, succeeded my Lord in his Irish Estate, and in his Valorous performances, for at the beginning of the late Irish Rebellion, hardly escaping by leaping down from the top of the Battlements of his Castle in his Shirt, with much ado he got safe to Liffey Garvy, and there with a poor remainder of English Fugitives, not five Hundred, Attacked by as many Thousands of Irish, yet it so pleased the Almighty to bless their

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undaunted Courages, that they obtained a second Victory as memorable as the former, twice their own number of the Enemy being killed upon the place, and the rest totally routed. Mr. Henry S<sup>t</sup> John succeeded next, but having considerable concerns in England, he intended to have settled his Son, the only one he had, there in Ireland, a Young Gentleman of those prodigious hopes, I may say, that his loss is irreparable not only to that Family, but the Nation. If I should declare what maturity of Judgment he had at so unripe an Age, what true Piety he shew'd, both in Living and Dying, and to this add the account of his Beauty, Activity, Courage, Affability, &c. it would but make strangers think I Hyperbolise, and to his Friends perhaps prove a renewal of their sorrows, for he was snatcht from them by the Tyrant Death, at the Age of nineteen. He catcht a Surfeit of heat and cold by his too eager pursuit of those Villains that afterwards Murdered his Dear Father, led as it were by a prophetick spirit to prevent, if possible, the Decrees of Fate, or at least take vengeance of the Criminals before hand, but in vain. This Surfeit turned to the Small-Pox, that fatal Disease to hopeful Young-men, and so it proved to him; it quickly dispatcht him, and thereby disappointed his scarce surviving Parents of all their hopes, all their designs; they must now  
take



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take new measures, and so they did, and resolved not to quit the place where providence had cast them. There were some other reasons moved them to stay, but nothing so much as the prospect they had of doing most good there. They had good conveniences, a plentiful Estate in a pleasant and healthy Country, well peopled with industrious thriving Inhabitants, for the most part, the Gentry well bred, civil and neighbourly. One mischief there was, that indeed in a great measure spoiled all, and that was a pack of insolent bloody Outlaws, whom they there call Tories. These had forrived themselves in those parts, what by the interest they had among the Natives, and some English too, to their shame be it spoken, that they exercise a kind of separate Sovereignty, in three or four Counties in this North of Ireland. Redman O Hanlen is their chief, and has been for these many Years; a cunning dangerous fellow, who though Proclaimed an Outlaw with the rest of his Crew, and summons of money set upon their heads, yet he reigns still and keeps all in subjection so far, that 'tis credibly reported, he raises more in a year by contribution à la mode de France, than the Kings Land-Taxes and Chimny-money come to; and thereby is enabled to bribe Clerks and Officers, if not their Masters, and makes all too much truckle to him.

Mr.

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**M**r. Henry Sir John scorned to have any corre-  
 spondence with such Rascals, no nor to redeem a  
 stolen Horse or Cow, he desired and prosecuted them  
 to the uttermost, that he might thereby shew him-  
 self, what indeed he was, a true English-man.  
 And this, I doubt me, render'd him such an eye-  
 sore not only to these open but other closer and  
 more pernicious betrayers of their Country, especia-  
 ly in this conjuncture of Affairs, that they must  
 rid themselves of him by the first opportunity, and  
 so they did by murdering him basely in cold blood.  
 A second Sir Edmund Bury Godfrey they made  
 him, and may there arise out of his ashes too, such  
 unexpected blasts and storms, as may serve to con-  
 found their future devilish designs, and secure us,  
 whilest we stand still and see the Salvation of  
 Gods

**THE**

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# THE Righteous Mans Portion.

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Pſalm CXII. Ver. 6.

*The Righteous ſhall be in everlaſting  
Remembrance.*

**T**Here is a ſecret and ſacred lovelineſs and veneration in Vertue and good Actions, which gains an eſteem from our enemies and ill-willers; nay, even from thoſe who are the greateſt Patrons and Practitioners of wickedneſs and vice: Inſomuch that though they hate doing any thing that is generous or noble, juſt or honeſt, yet there is ſuch a force and energy in the doing of them, as to extort due praiſe and commendation from thoſe that do them not. So that, if there were no other advantage to be got by doing good and vertuous Actions than the general eſteem men have for them, 'twere encouragement enough to do them.

I need not bring Testimonies to confirm this as the ſuffrage and opinion of all Ages, ſince every one that is endued with reaſon is convinced of the truth of it; and if we were deſtitute of humane testimony, lo here the ſpirit of God gives us his authority for the confirmation of it, *The Righteous ſhall be in everlaſting Remembrance.*

The Words are very ſuitable to our preſent Occaſion, and becoming a Funeral Solemnity; for they briefly comprehend the Character of a good Man, and his reward for being

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fo. The Character, He must be *righteous*; The Reward, *Everlasting Remembrance*.

To make a Discourse of the weakness and frailty of humane Nature, with the many dangers and calamities we are subject to fall into, and the meanness and despicableness of man, if we should consider him as he leads an Animal Life in this World, were needless for me to do before a judicious Assembly of People, that are well acquainted with these things already. Holy Job hath told us long since, *Man that is born of a woman hath but a few days to live, and is full of trouble*; and again, *In the midst of life we are in death*; and if you will not believe him, look upon the Horse before you, and you have an ocular demonstration of it.

The very Meat we eat, and the Plants we tread on put us in mind of our Mortality. Those things which are most necessary for the sustentation of our Life and Being, are in their own nature corruptible; and that Body that is sustained by corruptible things must of necessity turn to corruption it self. So that in this respect nothing is more miserable than Man; He is beholding to every Creature, and no Creature is the better for his power or influence: What ever he enjoys is by labour and travel.

But if we look upon Man in another capacity, not as he is born of a Woman, generated by corruptible Seed, but regenerated in the Laver of Regeneration, sustain'd and cherish'd by the constant practice of acts of Grace and Vertue, nothing so sublime and great, nothing so noble and illustrious. And this is sufficiently intimated unto us in the Words I have now read unto you, *The Righteous shall be in everlasting Remembrance*.

The Words are an intire Proposition, and they consist of two Parts. 1. A Subject. 2. A Predicate. The Subject, A righteous Man. The Predicate is the Blessing that attends him, Everlasting Remembrance. And this threefold. 1. God shall remember and reward him in this World. 2. His Name shall be had in veneration with men. And 3. Everlastingly rewarded in the World to come.

Before I raise any Observation from the Text, I shall consider some difficulty in the Word *Righteous*. 'Tis ordinarily used

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used for all virtues in general, as in that passage of *Solomon*, Prov. 14. *Righteousness exalts a nation*, where he intimates, That the practice of Religion and moral virtues, are the only things can make a society or community of people prosperous and successful, and the contrary, mean and despicable. For what safety or protection can that people expect that neglects God and his service? And where moral honesty and just dealing are laid aside, people must of necessity turn beasts of prey upon one another, and that society or community cannot long stand.

But there is a more special and particular acceptance of the word in Scripture: It's ordinarily taken for Alms and acts of Charity, as in these words of *David*, *I never saw the Righteous forsaken, nor his seed begging bread*: where he intimates that in all his observations of the methods of Gods Providence, he never knew a Charitable man, or his posterity upon the account of their Charity brought to want and beggery. It's taken in the Book of *Daniel* for restitution of those things that are unjustly and fraudulently taken from others. *My advice unto you O King is, that you break off your sins by righteousness, and your iniquity by shewing mercy to the poor*. The Jewish Doctors divided the word Righteous into seven heads, I shall name them (though they may be all reduced to three.) 1. Justice. 2. Alms. 3. Acts of mercy. 4. Forgiving of injuries. 5. Defending of peoples good name. 6. Relieving the oppressed. 7. Acts of bounty and liberality. 'Tis not my design now to insist upon each of these in particular. There's not any of these single virtues but gains a man reputation and esteem even from the worst of men. But I shall wave all further enlarging upon them, and raise this Doctrinal proposition from the words. *That the doing Charitable actions, and restoring what we unjustly get from others, is the ready way to thrive and prosper in this World, and be Eternally rewarded in the World to come*.

1. In this world either in reputation or wealth. As to his Reputation every one becomes the Trumpet of his Fame, and his name is mentioned with respect and veneration. Those ambitious *Phaetons* that swam through several Oceans

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of Blood and Ruin, and thought to perpetuate their name and memory by the devastation of Kingdoms, the Depopulation of Cities, and the subversion of many ancient and noble Families; yet their names are mentioned with ignominy and detestation: For it's much more noble and generous to be instrumental in doing good to one, than to subvert and ruine a thousand: his acts of Charity will remain behind him to upbraid any ill-natured world. A man then ought to be communicative of those good things which his Maker bestows upon him; if he gives you strength and ability of body, courage and resolution, 'tis not to insult or triumph over those that are inferiour unto you, but to relieve and support the oppressed. Neither has he given you knowledge and understanding to deride those that are ignorant and unlearned; but to guide and instruct them. He has not intrusted you with his Wealth and Riches to expend them upon your brutishness and sensuality, but wisely to distribute them to those that are in want and misery. *Make you friends of the unrighteous Mammon* (saith our Saviour) *that when ye fail, they may receive you into everlasting habitations*; that is, be communicative of that portion of good things which God gave you, to those that are in want, *that when ye fail, they may receive you into everlasting habitations*. When you are in a languishing and wretched condition, ready to die and perish, and no way able to relieve your selves, your Wealth and Riches will fail you; the prayers and intercessions of those whom you relieved will be a means to convey you into everlasting habitations. You are sparing of what you have as if it were your own, when you are but a Steward: Scrape and gather together, possess by fraud and violence, yet you must leave all behind, and nothing will do you good but what you give. What you give will cause you to be received; and this the Poor who are assisted by us will do, after the same manner that reverencing our Parents will prolong our days. Acts of this nature help our Repentance.

*Quid tan-  
quam tuo  
parcis?  
Procurator  
es. Seneca.  
Rapi, con-  
geri, aufer,  
..... re-  
linquen-  
dam est.  
Martial.*

*Salvian.  
Lib. 1. De  
avaritia.*

*Salvian* illustrates these words of our Saviour. 'Let the dying man offer something of his substance, because he's able to do nothing else to Redeem his Soul from Eternal misery: but let him give with compunction and tears, with grief



'grief and sorrow, otherwise his oblations are not available,  
'because they do not please by their price but by their affecti-  
'on. For the things we give do not so much recommend us,  
'as the way and manner of giving. 'Tis not the Silver and  
'Gold we give makes our faith acceptable, but our faith  
'them. And therefore he that gives, let him give through  
'faith, if he will have his gift acceptable to God. For man  
'cannot advantage God by any thing that he gives, but the  
'advantage redounds unto himself, when God accepts them.  
'Because whatever man hath it's Gods gift, who is the Lord  
'of all. And therefore man gives nothing of his own, he  
'but restores what he received from God. Therefore who  
'gives any of his substance to God, must not do it with the  
'presumption of a Benefactor, but by the humility of a re-  
'storer, neither let him believe that he is absolved, but  
'eased of his sins: neither let him give any thing with the  
'confidence of Redemption, but with the duties of suppli-  
'cation, not as if he would pay his whole debt, but as desir-  
'ing to pay a little of much, because if he would give all that  
'he enjoys, he cannot give what he ought for the greatness  
'of his sins. And therefore whatever he gives, let him pray  
'that his oblation may be pleasing, grieving that he offers  
'so slowly, mourning and repenting that he did not sooner.

*Cast thy bread upon the waters (saith Solomon) and thou shalt* Eccl. 11.1.  
*find it after many days,* distribute what you have and in pro-  
cess of time you or yours may be requited, even by those  
who are strangers. The Jews give an instance of this in  
Jethro, Moses's Father-in-law, that for his kindness unto  
Moses, a stranger, and receiving him into his House and Fa-  
mily, he many days after was received and incorporated  
among the people of God: and several have found by experi-  
ence, that by acts of Charity they have grown insensibly rich,  
by setting apart the tenth of all their substance and incomes,  
to Pious and Charitable uses. And an eminent Divine of our  
Church, presses the advantage of it by his own experience,  
'That if a Servant or Trades-man do but set apart to Pious  
'uses, three pence or a groat out of every pound of their  
'wages and incomes, they shall find the advantage of it. But  
then it must be seconded with devout and godly Prayers,  
and

Dr. Whate-  
ly in vita  
M. Mede.

- and this is the way to have our Prayers and Alms had in remembrance, as the Angel tells *Cornelius*, *Thy Prayers and thine Alms are come up for a memorial before God*. So that to Pray without Alms, and give Alms without Prayer is insignificant. To be always craving without any retribution, is mean and fordid, and to give sometime without Prayer and Intercession, is rather ostentation than Piety. The *Psalmist* saith, *Blessed is he that considereth the poor and needy, and who would desire a greater advantage than to be Blessed? and again, The Righteous shall be glad in the Lord, and shall trust in him: and all the upright in heart, shall glory*. When the covetous Miser shall be brought low, and destitute of all his wealth and substance, then he has nothing to trust to, when the Righteous and Merciful has his God, and his Maker to fly to. It is a common saying among the Jews at this day, when they mention any of their great, or renowned Worthies, *Let his memory be Blessed*; and this they took out of *Prov. x. vers. 7. The memory of the just shall be blessed: but the name of the wicked shall rot*. And I am confident *S<sup>t</sup> Paul* alludes to the temporal advantages the Charitable man shall partake of, when he saith, *He that soweth bountifully, shall reap bountifully*; and on the contrary, *he that sows sparingly, shall reap sparingly*; for the first lends unto the Lord, and he will give a blessing accordingly. The Jews were bound by the Law, to give the tenth of all their increase every year, towards the maintenance of the Priests and Levites, to enable them the better to attend the Service of God. And every third year the tenth of all their substance to relieve the Poor and Needy, the Widow and Fatherless. So that beside the tenth of all their yearly increase to their Clergy, they were to give the thirtieth part, to relieve the Poor. And by this Law the Poor might claim as great an interest in the thirtieth part, as the Priests could do in the tenth; or indeed they themselves in the principal. And it would be very unreasonable in them to grumble at it, when God allowed them the nine and twenty. And besides this, they had other peculiar commands of extending their Charity further, as permitting the poor to glean in their fields in Harvest, to lend without usury, and to restore the pledge before night; and all this the Jews were bound
- Act. 10. 4.
- Psal. 41. 1.
- Psal. 64. 10.
- 2 Cor. p. 6.
- Deut. 24. 13-15-19.

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bound to, under the penalty of being Breakers and Transgressors of the Law, and they had this for their encouragement, *And this shall be Righteousness unto you before the Lord thy God:* and God himself seems to lay the stress of the observation of the whole Law upon these two Heads, *What doth the Lord require of thee, but to do Justice, i. e. Righteousness, and to love mercy?* Mic. 6. 8.

But some may say, That we have no positive Precept in the Gospel how or in what manner we must give our Alms. There is an indispensable Obligation lies upon us, by the Law of Nature and the common Principles of Humanity, to relieve and support the afflicted; and the very Heathen by virtue of that Law were many of them very charitable, and the Law of *Moses* binds it with an eternal Sanction in the fore-quoted places; and indeed upon the performance of this depended the acceptance of their prayers, and that they were not to crave a Blessing upon their labours till they punctually performed all that the Law required, and then they were to present themselves before the Lord, and a set form of prayer composed for them. *A Syrian ready to perish was my father. And now behold, I have brought the first-fruits of the Land, which thou, O Lord, hast given me. And thou shalt rejoyce in every good thing which the Lord thy God hath given thee. When thou hast made an end of tithing all the Tithes of thine Increase. Then shalt thou say before the Lord thy God, I have brought away the hallowed things out of mine house, and have given them unto the Levite, the Stranger, the Fatherless and Widow. I have not eaten thereof for any unclean use. Look down from thy holy habitation, from heaven, and bless thy People Israel, and thy Land which thou hast given us.* Deu. 26. 5. — 10. — 11. — 12. — 13. — 14. — 15.

And our Saviour in his Sermon upon the Mount, when he comes to speak of the several Branches of Gods Worship, he comprehends them all under these three Heads, Alms, Prayer, and Fasting; and he prescribes the manner of doing all, beginning with Alms, as the way to make the other two acceptable; and though he doth not prescribe the Quantity of what we are to give, yet being under a better Discipline and Dispensation, under a more gracious and easie Yoke than the Mosaical Law, 'tis expected from us, that we no  
whit

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whit come short of those under the Law, in doing charitable and righteous actions; nay, and we must exceed them, or else we forfeit our Salvation, for so the Mouth of Truth himself tells us, *If your Righteousness, i. e. your Alms and Acts of Charity, doth not exceed theirs, you shall in no wise enter into the Kingdom of Heaven.* Now then see what their Righteousness was, and how much of their Wealth they were to give impious and charitable Uses by the express Command of God; besides their extraordinary Works of Mercy, their free-will Offerings and Oblations; and be astonished and tremble, when thou dost not only not exceed but com'st far short of them. We should follow the Apostles rule in the 1 Cor. xvii. 2. upon the first day of the week to lay by us in store according to our abilities to relieve the poor, and I dare engage we shall find the benefit and advantage of it, not only in our spiritual, but temporal concerns.

Some think they are righteous, and discharge their Duty well, because they wrong no man, they do not violently extort and defraud others. Alas! you may be no destructive, yet if you be an unprofitable Member of a Society and Community, what do you signify? He that doth no good is equal to a Destroyer; though you do not rob the fatherless and the Widow, yet if you neglect to clothe the Naked, to relieve and support the Oppressed, you are as bad as a Thief and Murderer. And now, I pray, consider what condition are they in who force People to want and beggery! If they perish for want of food, are they not guilty of their murder? If they follow wicked or licentious Courses, are they not guilty of all the Rapes and Violences which they commit? Doubtless 'twill be terrible Musick at the Day of Judgment, when such a disastrous wretch shall stand up before God, Angels, and Men, and accuse a rapacious and greedy Dealer; and say, This is he, O Lord, holy and just, that has been the cause of all my extravagancy, he deprived me of that portion which thy gracious bounty gave me, 'twas through his means that I turn'd Thief and Robber, that I shed innocent blood, and O thou righteous Judge, let the blood that I have shed, and the guilt of all my Crimes be laid to his charge. Say, unhappy man, that art thus guilty, does not the apprehension

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of these things make thee tremble? What satisfaction canst thou make for the loss of that Soul whom thou hast exposed to damnation and misery? Know, to thy shame, that thou shalt undergo a harsher doom and a severer damnation than he. If the unprofitable servant shall be cast into outer darkness, what shall become of the unjust and violent dealer?

*Philostatus* brings in *Jarchas*, the chief of the Brachmans, among the Indians, deriding and laughing at *Apollonius Thy-*  
*anans* and the Grecians, for placing Righteousness only in abstaining from doing evil or injuries unto others, whereas indeed it consists in doing the Duties we are commanded, for we must not only cease from doing evil, but must also do good. A man by fraud and violence, by suborning false witnesses, cunning and circumventing dealing, may soon grow to be rich and powerful, and, when he thinks he may sing a Requiem to his Sonl, sit down quietly, and live upon the spoil and labours of others, and cease from breaking out into acts of rapine and violence, must we therefore count him a righteous man? Alas! no, he's still a Villain, without restitution all that he hath is accursed unto him, and his name and memory shall be mentioned with horror and detestation. And the same Curse shall be entailed upon his Children and Posterity, when they sit brooding upon their Fathers ill-gotten wealth. And in this respect it's said, God will visit the sins of the Fathers upon the Children, when they make their Fathers sins their own, and live in them without making any restitution; so that they as well as their parents are accursed. But infinite are the Blessings that are pronounced upon the righteous and charitable Soul, his name and memory shall be blessed upon Earth. *He hath dispersed abroad, he hath given to the Poor, and his righteousness remaineth for ever.*

So that upon the whole matter, if there were no other advantage to be expected, nor no other rewards promised, but the assurance of temporal prosperity, as a recompence for our righteous actions, 'twere encouragement enough to do them; and God hath passed his Royal Word, by so many promises, for the performance of it, that it were infidelity to distrust it. And indeed if we read over the Scriptures with the greatest seriousness and attention, we shall find more promises to

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encourage

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- encourage us to this Duty than any other single Grace or Vertue. The Old Testament is so full of them, (especially the Writings of David and Solomon) that it were endless to recite them all. The whole xxxvii. Psalm, the xli. and lxiv. are pregnant Testimonies of it: And Solomon saith, *The liberal soul shall be made fat*; that is, the charitable shall be made rich: *He that giveth to the Poor, shall not lack*: this is such an unlimited promise, that it admits of no exception, if we had either the grace to try, or faith to believe or depend upon it.
- Pr. 11. 25. *He that giveth unto the Poor, lendeth unto the Lord, and who would desire to give unto a better hand? Such a Debtor as is always able and willing to pay us? He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor. There is that scattereth, and yet increaseth, a strange Aphorism, that a man should encrease by scattering, but that we know it's meant of the bounteous and liberal hand, who the more he gives and scatters abroad to the poor, the more he is blessed with increase and plenty; and this will appear from the*
- Pr. 28. 27. *latter part of the verse, and there is that withholdeth more than is meet, and it tendeth to poverty.* There's a secret curse creeps into the misers wealth, and into his that shuts his eyes against the poor. It either secretly dwindles and consumes away, or else they are so infatuated as to deny themselves the use of what they have; and then possibly leave it to one that in a few days will consume what they have been scraping many years. But that I may not trouble you with multiplicity of Quotations to prove this part of our doctrinal Proposition, *That the doing righteous and charitable actions is the ready way to thrive and prosper in this World*; Besides those several passages that I have already named, I could instance in many more out of the Prophets; But I shall conclude all with one passage out of the Prophet Isaiah, 58. 6, 7. where, as we may observe, the people were ready to perform one great Duty of Religion, and that was Fasting; but it seems they omitted that of adding Charity to it. *Is not this the Fast that I have chosen? to loose the bands of wickedness, to undo the heavy burthens, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy Bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest*
- Ch. 11. 24. *the*
- Isa. 58. 6, 7.



the naked, to cover him, and that thou hide not thy face from thine own flesh? And if all this be added to our praying and fasting, then see what follows. Thy light shall break forth as the morning, and thine health shall spring forth speedily: And thy Righteousness shall go before thee, the Glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, here I am. If thou draw out thy Soul to the hungry, and satisfy the afflicted Soul: then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy Soul in drought, &c.

But lest any should say these properly belong not to us under the Gospel, and we have no such encouragement there; I shall produce a few Gospel promises, and so conclude this point. The promises under the Law and throughout the Old Testament, are so far from being confin'd only to the Jews, that they extend to all sorts of people that are true Believers. And what our Saviour says, mentioning the Acts of Charity that were done to poor people, *Verily I say unto you, ye have done it to the least of these, ye have done it unto me,* Math 25; is a confirmation of this. And this, and that passage in the Proverbs agrees in sense, *He that gives unto the Poor, lendeth unto the Lord;* and that promise in St Matthew, is as extensive, and as unlimited as any in the Old Testament, where our Saviour speaks of those that give, or lose any thing for the maintenance of the Gospel. Every one that hath forsaken House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my names sake, shall receive an hundred fold, Mat. xix. 29. and the same promise is more amply repeated by St Mark x. 30. *Verily I say unto you, There is no man that hath left House, or Brethren, or Lands, for my sake, and the Gospels, but he shall receive an hundred fold now in this time, &c.* Is it not then a strange infatuity that possesses the generality of mankind, that they should be so remiss in doing that which tends so much to their advantage? Thus then I have made good the first part of my Proposition from the Experience of some, and the undoubted Authority of Scripture: So that it is Infidelity and Atheism, to distrust so many gracious promises.

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I come to the second part, *That the doing Righteous and Charitable actions, and restoring what we have unjustly got, is the ready way to be Eternally rewarded in the World to come.* Our Saviour makes this plain and clear, when he says, *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the world: And he gives a reason for it, For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: in prison, and ye came unto me: and all this he owns as done unto himself, because done unto his poor members.* And you see here how much our Saviour would encourage us to Charitable actions, making them as it were the necessary condition of our Salvation, without mentioning any other virtue, as if this alone included all. Temporal blessings are great motives and encouragements to this duty; But a Kingdom of Bliss and Glory is so stupendious and amazing a reward, that the very thoughts of it may raise our affections and desires above any thing this world can afford us. When the Righteous shall enter into the possession of that happy and blessed estate, they shall meet with such unspeakable and unconceivable pleasures, as cannot now enter into the heart of man; for it doth not yet appear what we shall be, a full description of the glories of that place would so amaze and confound us, that it would make us besides our selves: while we are in this state of mortality, we cannot frame a right Idea of the glories and perfections of an immortal state. The joys of it would o'rewhelm the weakness of our nature, and shallowness of our capacity. The Apostles in the Mount of Transfiguration, saw but a glympse of it, and they were quite astonished and wist not what to say, or do.

When the Righteous and Merciful shall enter into those Mansions of Bliss and Glory, they shall meet there with nothing to disturb their happiness, neither shall they be cloyed, or wearied with the repetition of it; there will be nothing there of peevishness or folly, of contention or animosity, no difference or contest about a perishing interest, as we see in this world, no disturbance of our minds or thoughts, how to secure what we enjoy for the present, or to make preparation

paration for the future. But there shall be an Eternal conflux and concurrence of every thing that can make the Soul of man compleat and happy: Nothing shall be wanting to fulfill his unlimited desires. There shall be the best and noblest Society, and such a perfect Union and Tranquillity, that all fears and jealousies shall be for ever laid aside. There we shall meet with all those great and happy Souls, out of all Nations in the World, many Kings and Princes, all the Patriarchs, Prophets and Apostles, with whom we shall live and converse freely, and we shall have such an unerring knowledge and perspicuity, that whatever was doubtful and disputable in this world, and all those mysteries that were kept secret from us since the foundation of the world, shall then be clearly revealed unto us. And what's the Crown of all, we shall enjoy all this and more for a perpetuity and eternity of ages, neither time nor chance shall be able to alter or diminish any of our happiness, which will be infinitely more than we can now conceive or imagine.

And what greater encouragement can any man have to follow Justice, Righteousness and Mercy, than the assurance of being Blessed here, and Glorious hereafter? Merciful God! that we should have so many promises, and assurances of these things, and be so careless in performing the condition for attaining them. To what purpose hath the Almighty taken all this pains to make us happy, and we so idle and sluggish, that we do not at all regard the things that belong to our peace and happiness? And what foolish and besotted Creatures are we to doat so much upon the trifling concerns of this life, and by doing so, obstruct our present and future happiness? How many that have plentiful Estates, large Incomes and Revenues, and yet are poor and beggerly in the midst of their enjoyments, dayly and insensibly running into debt, and at the years end cannot bring both ends together? The reason is, because they rob the poor and needy of that portion that is justly due unto them, out of their Estates; and therefore God sends a secret curse to consume it. What ever is written in the Law, is written for our instruction, upon whom the ends of the world are come. And we have heard before, what portion every Jew was to pay,

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pay out of his estate and livelihood, besides their acts of Bounty and Munificence; and doth not this instruct us what to do, and upbraid us for our neglect? The Sect of the Pharisees pretended to more Purity and Righteousness (and from thence had their names) than the rest of the Jews, they were so exact and punctual in observing every tittle of the Law. And yet our Saviour assures us, *If our Righteousness exceeds not theirs, we shall in no wise enter into the Kingdom of Heaven.* But you'll tell me, though these were punctual in small matters, yet they neglected the weightier concerns of the Law: And if you observe those, though you neglect the lesser, you may be excused: But does not our Saviour say, *These ye ought to have done, and not to leave the other undone?* He that will not obey God in the least, will not do it in the greatest. You have seen already from the Law of Moses the indispensableness of the obligation; and you see by that, more is expected from us: Yet with this advantage too, that ours will be more acceptable, because we are not compelled to do them, as they were, nor the way and manner prescribed us, as they had. The Law says, *If you do not observe these Commands, you shall not enter into the Land of Canaan.* The Gospel, *You shall not enter into the Kingdom of Heaven.* Is not this then the best purchase we can make? Can we dispose of our worldly interest better, than in employing it in securing our selves of a Crown and a Kingdom? The greatest motive the Jews had to obey the precepts of the Law, was the hopes of Temporal prosperity; and we have that, and the assurance of Eternal Glory; and is't not a horrible shame for us to come short of them, when we have far greater encouragements? All the fear they had was of the legal punishments, to be separated from the Congregation, or to be stoned to death. And are not we threatened with Everlasting Misery? And we chuse to undergo that by our disobedience and omission, and take infinitely more pains to be damned, than would really serve to make us happy. Yet there are not wanting of our Christian Divines (as St Austin and others) who affirm, That many of the Devout Jews did hope and expect Spiritual as well as Temporal rewards, but this they had not from the Law, but by Tradition, from several

several of their Forefathers, whom God by many indications raised to a far greater hope and expectation. Others add, that the promises made to the works of the Law, were but signs of those good things which were to follow the Law of the Spirit; but this was understood by few, who though they lived in the time of the Old Testament, yet they were to depend upon that grace, that was to be revealed under the Gospel. A learned Jew tells us, That in the Law of Moses, Philo in there is no Spiritual Promise, but only intimated in occult *Historia legationis sue, & Josephus edere mentem fecit.* signs: And the reason is, because the Law was not given only to the Wise and Learned, but to all the people, among whom the rude and unlearned were mixt with the most knowing and sagacious. Wherefore in the promulgation of the Law, those things ought to be promulgated, that may move and affect all: But the more occult and mysterious, are only regarded by the wise and prudent, but among the vulgar, things credible will scarcely find credit. And for this reason, the Law sets forth such rewards as are Corporal and sensible, and such as may fall within the knowledge of the common people. But those things that may raise the mind and understanding, are hid in signs and figures. For indeed the Apostle tells, that the pleasures of another Life, are too subtle and refin'd to be perceptible by sense. *Eye hath not seen, nor ear heard, neither have entered into the hearts of many, the things that God hath prepared for them that love him.* And though he hath revealed them to us under the Gospel, yet all we can do is to imagine them, for we cannot now see them and live. Therefore it was no wonder, that God would not openly reveal such things, as are purely Spiritual, to a dull (as all Historians that mention them speak of them) and thick skul'd people. A people that were so low sunk into sense, that they could comprehend nothing but Carnal and sensual pleasures. But we have the open Revelation of the Gospel, and all that was shrouded from the Jews in occult Types and Figures, even the promises of the greatest rewards, and threatnings of the most insupportable miseries, so that on both sides we have the most forcible motives to be Righteous and Merciful. And the clearness of the Revelation we have, will make us much more inexcusable than the Jews.

But

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But the prophane Atheist will object against me, that there must be an annihilation of the rational Creature, as well as of the Vegetables and Sensitives, or that when man quits this frail life, that he dies and perishes eternally, without any possibility of a Resurrection. Certainly there is no one point in Divinity that more arguments may be produced for the confirmation of, than that of a Resurrection and a future State. As, 1. By Reason. 2. By Testimony. 3. By the Authority of Scripture, and that not only by a bare assertion, but by ocular proofs and demonstrations.

1. From Reason, We see there is an annual Resurrection of almost every Species and Individual; the Plants and Herbs dye in the Winter, and regerminate and appear again in the Spring, the day dies into night and rises again, and the several Seasons of the Year have their Resurrection; the Winter dies into Spring, and the Spring into Summer, the Summer into Autumn, and that again into Winter, and yet we see them at their several Seasons again. *Rabbi Gamaliel*, who was Tutor to *S<sup>t</sup> Paul*, discoursing of the possibility of a Resurrection before *Mark Anthony* and *Cleopatra*, he proves the feasibility of it from the instance of the Corn, that is buried in the Earth a bare and a naked Grain, and yet it shall grow up with Straw and Chaff about it, and one Grain shall spring up with several stalks, which may produce twenty or thirty Grains for one; and indeed if we had not daily experience of this, 'twould seem a more incredible thing than the raising of an individual Species. And why should we think it an impossible thing for the same Omnipotent Power, that brings up one single grain of Corn with such an encrease, to raise man? and if every thing has a resurrection, why should not man? for it neither implies an impossibility or a contradiction, but the belief of it is most rational, both in respect of the Agent and Patient.

First, in respect of the Agent, which is God, because he is most knowing and most powerful; and all knowledge, and all power being united in one Agent, nothing can be thought impossible unto him. Now all knowledge is so essential unto God that nothing can be hid or kept secret from him. Though the Body of man be reduced to dust and ashes, yet he knows where



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where every small particle is hid, and then as he is of an Almighty power, he can easily bring together and unite them again. *I know (saith Job) though after my skin, worms destroy this body, yet in my flesh shall I see God: Whom I shall see for my self, and mine eyes shall behold, and not another.* Job 19. 26, 27.

Secondly, Neither is it impossible in respect of the Patient, which is Man; For though the body by death is brought to corruption, and reduced into its first Principles, though there be a dissolution of the Fabrick, yet there is not an annihilation of the Substance and Matter, and it is as easie for God to unite and restore them again, as it was at first to create them out of nothing. And besides this, there is an apparent necessity for a Resurrection and a future State; That those who suffered so much shame and reproach in this World, for the testimony of a good Conscience, and for their adherence unto the Laws of their Maker, should have a suitable compensation of their faithfulness; and since they could not meet it here, we must necessarily conclude they'll find it in another World. Again, there is an apparent necessity for the calling of all things once again into question, because so many wrong Judgments have been given in this World, the Innocent unjustly condemned, and the Nocent acquitted; so that there must of necessity be a clearer manifestation of these things. Nay yet further, there are so many horrid Crimes and dreadful Abominations perpetrated upon the Stage of this World, that there cannot be a sufficient retribution or punishment found out for them. Alas! what equal punishment can be invented or inflicted upon that man, that imbrues his hand in the blood of his Sovereign? that is guilty of the assassination of an ancient Kingdom and Monarchy, that has sacrificed many thousands of his fellow Subjects to his ambition and lust? *He that sheds mans blood, by man shall his blood be shed:* He that steals a Horse or a Cow may lose his life for his theft; but, I beseech you, what suitable punishment can he undergo, that is guilty of the ruine and subversion of many noble and ancient Families? What can be done to an Usurper or a Tyrant, that pleased himself with the depopulation of Cities, the demolishing of Churches, and laying them into ruinous heaps? Surely, this world cannot afford punishments enough for that man. So that

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the necessity of a future State may plainly appear from this.

2. This will appear from the Testimony and Belief of all Ages, and the wisest and most knowing of all Nations. The heathen Philosophers did assert the Immortality of the Soul and a future State; and though many of them (for want of a clearer revelation) bogled at the Resurrection of the Body, and the reünion of the Soul unto it: however, they all agreed in this, that vertuous Souls should live in bliss for ever, and wicked Souls in torment; and the belief of it was thought so rational among them, that it was impossible to eradicate it out of their minds. Their very Poets would sing of the pleasures of a future State, under the feigned description of an *Elysium*. And *Plato* (who is called the Divine) and all his Followers did maintain, that there was a *Summum bonum*, a compleat and perfect state of happiness, which by no means could be attain'd in this World, because there is no durable-ness nor permanency in any thing here below, but all things are subject to a constant alteration and vicissitude: And because every thing hath a contrary, they said, there must be another state of thraldom and misery.

3. This is so clear and evident from the Authority of Scripture, that whoever is a Christian cannot be ignorant of it; nay, even those who are kept and debarred from reading them. And the belief of it is one of the prime Articles of our Faith, so that it were needless to multiply Texts to prove it. There are not only clear proofs and evidences of it in the Old Testament, but there have been likewise ocular demonstrations of it. There is nothing plainer than that in

Job 19. 26. *Job, I know that my Redeemer liveth, and that I shall see him at the latter day, and though worms destroy my flesh, yet in my flesh shall I see God, whom mine eyes shall behold, and not another.*

Isai. 66. 14. *And the prophet Isaiah, according to his wonted Eloquence, gives an intimation of it. When you see this, your hearts shall rejoyce, and your bones shall flourish like an herb: and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies.*

Dan. 12. 2. *And Daniel, Those that sleep in the dust of the earth, some shall rise to everlasting life, and some to everlasting contempt.* And for ocular instances of it, we find the Prophet

Prophet *Elijah* raising the Widows Son of *Sarepta*, and *Elisba* the *Shunamites* Son, and the dead man that was revived by touching the Prophets Bones; and is it not rational to conclude, that if some Individual persons were thus raised, there is the same possibility of raising the whole Species? The proofs that may be drawn from the New Testament admit of no objection, *As in Adam all dye, so in Christ shall all be made alive. It is appointed unto men once to dye, and after death to Judgment.* And *St. Paul* of himself, *I exercise a good conscience both towards God and towards man, because I believe there shall be a Resurrection of the just and unjust.* And *I saw the Dead, great and small, rise, the Graves were open'd, and the Sea gave up its Dead.* And don't we find *Christ* giving proofs of it before-hand? When he raised the Widows Son of *Naim*, the Rulers Daughter, and by the Resuscitation of *Lazarus*; and two of his Apostles giving the same proof? *St. Peter* raising *Dorcas*, and *St. Paul*, *Eutychus*; and what further conviction can any man have to perswade him to the belief of any thing?

Yet the Atheist would have it proved by a mathematical demonstration, or rather than believe, he'll go to Hell to try the experience of it; and upon this account he endeavours to baffle his reason, to dethrone his conscience, and will debarre himself of no sensual pleasure or delight, because as he expects no rewards, so he fears no punishment. This does not proceed from the want of a secret conviction, but because they are so sensible of the greatness of their sins, and their manifold omissions, that they dare not think of a repentant state; all their study is to eradicate the apprehension either of everlasting joy or misery out of their Souls; which though they cannot effect, yet at least they would make the World believe they are such fearless Bravoes, as to dread no danger.

Others are ready to say, That it stands not with Gods goodness and mercy to inflict eternal misery as the punishment for the sins of a few moments, (for the life of man is no more if compared to Eternity:) But know, O vain man, that it's very consistent with Gods mercy, to punish the contumacious Sinner with everlasting misery: For when he sets

two Eternities before you, one of Bliss, and another of Mi-  
 sery, and shews you the way to attain the one, and shun the  
 other, and leaves both, as it were, to your own choice and  
 election, either by doing justly, by loving mercy, and to  
 walk humbly with thy God, to enjoy Glory, Honour, and  
 Immortality, or by doing the contrary, and to make Dam-  
 nation and Misery the object of your Election: Is't not very  
 just in God to give you what was your choice? Has not he  
 set life and death before you, and pointed you out the two  
 Roads that lead to both? And if you chuse rather to walk in  
 the High-way leading unto death and ruine, will you blame  
 God, or tax him with injustice, because he lets you have your  
 own choice? Is it not then a sad consideration, that the Al-  
 mighty should contrive so many ways to make us happy, leave  
 no means unattempted to court us into everlasting felicity,  
 and we, in spite of all these methods and gracious dispen-  
 sations, run wilfully into perpetual thralldom and misery? as if  
 we were able to dwell with devouring fire, or live in everlasting  
 Burnings. Is it not a fearful thing to fall into the hands of the  
 Living God, and to be for ever the fearful object of his wrath  
 and vengeance? When the Sinner can no way shelter or pro-  
 tect himself from the irresistible anger and fury of that God,  
 whose Laws he despised, and whose Judgments he laughed  
 at? See, unhappy man, the Eternity of Ages that is set be-  
 fore thee, and how few and uncertain the days are which are  
 allotted thee to make provision for a future state, and are the  
 pleasures of sin, and the trifling concerns of this life of such e-  
 steem and value with thee, as for their sake thou art willing  
 to forfeit an everlasting felicity, and undergo the insuppor-  
 table miseries of eternal Ages? I call them insupportable,  
 because we cannot now conceive or imagine how great they  
 shall be: For as we cannot now give a full description of the  
 Glories and Excellencies of Heaven, so neither can we give  
 of the torments of Hell. I shall only say this, That as the  
 Joys of Heaven are infinitely beyond the pleasures and de-  
 lights of this Life, so the Torments that are reserved for  
 the Wicked, are infinitely beyond all the miseries and cala-  
 mities we can meet with in this World. *S<sup>t</sup> John* gives us a  
 black List of an infamous Crew, that shall have their portion

in those everlasting flames, *The fearful and unbelieving, and abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars.* For when Christ shall come to take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, they shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power: What shall become of those who deny the Authority of the Scriptures? That deny the main principles and fundamental Articles of their faith? *They shall be cast into the lake of Fire* Rev. 20. *and Brimstone, and shall be tormented day and night for ever and ever. And their worm shall never dye, nor their fire shall never be quenched.* All these passages and many more do plainly shew, That not only the torments of Hell are perpetual and everlasting, but, also that the Sinner shall be perpetually and everlastingly tormented in them without consumption or annihilation. Thus then having proved that there shall be a Resurrection of the just and unjust, and a future state wherein the Righteous shall be everlastingly rewarded, and the Unrighteous everlastingly tormented; I shall now briefly shew what influence this doctrine ought to have upon our lives and manners.

1. To arm us against the fear of Death: Though it may seem dreadful and terrible to nature, and that the Soul and Body (like old friends) cannot part without reluctancy; and that a man has never more need of support, than when he is struggling with this last enemy; yet certainly there is nothing can bear up his spirits so much as the comfortable assurance of a happy Resurrection, and a glorious Immortality. Who then can be afraid of Death, when it opens him but a passage into the Regions of Bliss and Glory? It must needs be dreadful and terrible to that man who from his very infancy has emasculated the very flower and vigour of his age, in all manner of impurities, and can have no apprehensions now, but of an irreverible Judgment, and that dreadful state wherein the wicked shall have their portion. But he whose Conscience does acquit and bears him witness of the innocency of his actions, and how unblameably he has walked before God, welcomes Death as his best friend, because it frees him from a state of Corruption and Sin,



Sin, and beholds with the eyes of Faith his Saviour ready to receive him, and a Guard of Angels ready to convey his Soul into those Eternal Mansions, where he shall be ever free from all the troubles and vexations of an ill natured world.

2. It may serve to have that power and influence over us as to make us vigilant and active over our own ways, lest we fall into a state of Sin, and from thence into a state of Damnation and Misery. There are a thousand sad accidents that may soon deprive us of our life and being. And there is no man that seriously thinks of a sudden Death, and the Misery of dying unprepared, and the deplorable state he is going to, can commit a willful and deliberate sin. Do but imagine the doleful condition of those unhappy souls that already suffer in the horrid Regions of desolation and sorrow. Imagine you see them naked before you, and the astonishing flames thereof ready to devour you, and tell me whether thou hast any mind to sin? Imagine you hear the last Trump and the Dead great and small appear before an all powerful and just Judge: imagine you see him with all his Terrors about him, that the purest and most immaculate spirits dare not stand before him; and what will become of thee that art a tainted and polluted wretch? Thy lustful and wanton eyes shall not be able to endure the splendor of his Glory. Don't you know that a general Convulsion shall possess the frame of nature? That the Heavens shall be row'd together like a scroll, and Elements shall melt with fervent heat, and this earthly globe shall move upon its Centre, and the sensitive and vegetative Creatures shall feel the Curse of Sin? And where shall the wicked and sinners appear then? Is it not then high time for thee to examine thine own Soul, and to call thy self to an account for all the errors of thy Life past, since thou knowest not how soon thou shalt be summoned to appear at that fearful Judgment?

3. This may serve to comfort and bear up our spirits against all the toils and miseries of this Life, because the sufferings of this present life are not worthy to be compared to the glories we shall enjoy in another world. And our Saviour assures us, That all the toils we sustain shall be abundantly recompensed



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compenced at the Resurrection of the Just. It should comfort us against the loss of Friends and nearest Relations, because they are gone before us to receive the Crown of their warfare, and the reward of all their Righteousness, and if we live suitable lives we shall soon follow them, and live and enjoy their Company and Society for ever.

4. It may serve to stir up our Devotion to praise and adore that God that has given us such lively hopes of a happy and a future state, that has made known unto us the Revelation of his Will, that continues unto us the Preaching and glad tidings of his Gospel, and does not keep us in obscurity and darkness, as he doth many other Nations of the World, because they first despised and rejected the Doctrine of his Son. And Oh! let us not be such Monsters as to prove ungrateful for these Mercies, lest he should say unto us as he did of old to another people, *Surely these are poor, they are foolish, for they know not the way of the Lord, nor the Judgement of their God.* Jer. 5. 4.

Thus I have done with this portion of Scripture, and with what I had to say upon it: I have yet an ample, and a large subject to discourse of, and that is the Gentleman that lies covered before you with these Sables. He was descended from a most Noble, Ancient, and Illustrious Family, no Gentleman in the Kingdom having such potent Relations, nor so strongly allyed to most of the best Families in England as he was; and he gave proofs of the greatness of his Birth and honourable Descent in the late Civil Wars, by being a sharer in his Sovereign's miseries. Loyalty being inseparably inherent in him. And notwithstanding the greatness of his Birth and mighty Relations, no man was so free from pride and vain ostentation: No man more Righteous, Just or Honest in all his dealings: No man more courteous and affable in his Conversation: his ordinary discourse was innocent and free from that Frophaness and Blaphemy which others count a piece of wit and gallantry. I have heard him often protest that he abhorred nothing more than the low and mean practices of those that carped at, and backbited others. He would often repeat this Aphorism, *Do not sell me of the Woe of any, nor of any very enemies, lest I should rejoice as they do.* Psal. 69. 1.

folly; but tell me of their gallant actions, their virtuous and good deeds that I may endeavour to do the like. And though he was endued with these noble qualities as it were by a natural propensity and inclination, yet he had another great motive to hinder him from doing any thing that was base or ignoble, and that was the memory of his renowned Ancestors, he would not sully their glories by coming short of them in doing any thing that was generous or brave. 'Tis true he had not the power, the great and honourable Commands and Employments many of them deservedly had, by which they were able to leave signal monuments of their Virtue and Generosity to the world, but certainly he had as great a will and inclination,

Witness the charge and expence he was at in Rebuilding this Church. His piety and care of Religion was such, that he built the House of God before his own: And in this he shewed a double act of piety in preserving the memory of his illustrious Uncle who was many years general Governour of this Kingdom, who did not only shew the greatest Courage and Magnanimity in taming and suppressing a Rebellious people, but also the greatest Wisdom and Prudence in his Government, and his great zeal to have Gods worship maintained and preserved; which indeed was the design of all his actions. Thus as it were having a double Title to this House, being built by his Uncle, and after being ruin'd and demolished to the very ground in the time of the Wars, He (without putting the Parish or Tenants to any charge or expence) rebuilt it so that we may say of him as was said of good Old

1 Sam. 25. Samuel, He is buried in his own House. And this is so great a demonstration of his Piety and Charity, that we may say he was not only Righteous in doing what he was commanded, but also good and merciful in doing extraordinary works of Piety and Liberality which he was not commanded; and therefore the more acceptable both with God and men. None among us that have valter Estates and greater Revenues have done the like.

Neither did he only express his piety thus to God, but also his love to the Country both in Acts of Munificence and Magnificence: Witness that sumptuous Market house which

he

lie built here a work so noble, that it may better become a great City, than a Country Village, but he thought nothing too good for the conveniency of the Country, and advantage of his Tenants.

His Charity to the Poor was unspeakable, what he gave in his house and in private no man knows, for I never saw a poor man go from him but with prayers and blessings, which was a certain indication of his bounty. And this I can testifie, That every Lords Day he gave more to the Poors Box than the whole Congregation besides. It would be endless to speak of his Hospitality and House-keeping; He kept a constant and plentiful Table, and was not like the Churl that loved to eat his morsel alone, no man entertained his Acquaintance and Strangers with greater freedom and affability.

And as he exceeded in acts of this nature, he had likewise a peculiar nobleness of spirit, which was discernible in his generous dealing with his Tenants, and Followers, in setting them good and easie Bargains; for it's well known, that no mans Tenants in the whole Country live so well, many of them living liker Landlords, and men of Estates, than Tenants; he loved to see them thrive and prosper: And I appeal unto all of them this day, whether they had a hard Bargain, or that any of them sat upon a rack'd Rent, or that they had a cruel or extortive Landlord; and I may say they had that Blessing which Solomon pronounces upon a flourishing people, *Blessed art thou, O Land, when thy King is the Eod. 10.  
Son of Nobles.* They had this peculiar Blessing in this Re- 17.  
nown'd Gentleman, That he was no upstart, but descended by a long Succession, from a most noble and ancient Family, and this back'd with his relation to the best and most illustrious Families of *England*. He had one proper and peculiar quality, (which worthily deserves to be remembred, and I wish every Landlord would follow his example.) He despised that mean and ignoble way, to maintain his House and Family with the Duties got from his Tenants, a Custom in it self rude and barbarous; and it's a shame for English Men, after they have subdued and conquered a rude and bar-

1 Sam. 12.

3. 4.

barous Nation, to enslave themselves to their Customs and Manners; Insomuch that if a poor Creature has but any thing that is choise and dainty for himself and Family, they must part with it to stuff the paunch, and stop the mouth of a rapacious and greedy Landlord, and by this means both Landlord and Tenant are poor and beggerly: But Mr. St. John scorn'd any thing of that nature, and therefore God bless'd him and his both with Riches and Plenty, and I am certain his Name and Memory will be ever had in honour and veneration among them. Methinks I hear his great Soul expostulate with all this day, as the holy Samuel did with his people, *Behold here I am, witness against me this day before the Lord, whose Oxe have I taken? or whose Ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received a bribe to blind mine eyes therewith?* And I dare answer, the vogue and suffrage of all that are here present, and of the whole Country will be, Thou hast not defrauded, nor oppressed, nor taken bribes of any of us. No man ever lived so free from fraud and malice, from rapine and oppression, hypocrisie and dissimulation as he; and, in short, from any thing of ignoble or dishonest designs, and from reach or circumvention, as this honourable and renowned Gentleman: So that we may say of him as our Saviour said of *Nathanael, Behold an Israelite indeed in whom there is no guile.* If we look upon him in any capacity, we shall not find many like him. If as a Christian, none a truer Son of the Church; If as a Subject, none more loyal, none more charitable to the poor, none more generous to his friends, none a better Landlord to his Tenants, nor a more indulgent Master to his Servants, indeed rather a Father than a Master, for he never commanded or expected any thing from them that was unjust or unreasonable, and their obedience was accordingly, more out of love than fear, and indeed his mildness and lenity would work upon the most stubborn Nature, when others moroseness and harshness would harden the softest disposition.

In short, the Church hath lost a bounteous Patron, the King a Faithful and Loyal Subject, his Servants and Domesticks

sticks a generous and indulgent Master, his Tenants and Dependants a gracious Landlord, the Poor a bounteous Benefactor; and to summe up all in two words, His death is a general loss to the whole Country; and I may say of him as *David* said of *Abner*, *Know ye not that this day there is a Prince and a great man dead in our Israel?* I omit here to speak of him as to his behaviour to his most dear Relations, the best Husband, and the tenderest Father; And I may safely protest and say, If he had any faults (as no man can live without) they were his own, for no man ever suffered by any thing that either he said or did; and may we not really conclude though he dy'd an untimely death, yet he dy'd not unprepared? so that, as his name is blessed among us, I make no doubt but it's glorious in Heaven; And that as he was a righteous man upon Earth, so he'll be in everlasting Remembrance in the Regions of Bliss and Immortality.

Gentlemen, I shall detain you but a very little longer, and that is to answer two Objections; One that may reflect upon this noble Gentleman, and another upon the Country. That concerning him is; That some malicious people may asperse him, as a cowardly and pusillanimous man. When those blood Hounds assaulted him, there was none with him but my self, and one of his Menial Servants; and truly he had no other Armes but a little walking Sword, no manner of Fire-Armes; and riding upon a little pacing Nag, so that it would be rashness in him to make resistance, not courage nor valour. So that, upon this account, no man can justly tax him with Cowardice, for it's well known that double their number could not take him if he had had but Armes suitable to his courage and resolution.

The other is concerning the Country; Because some have raised a report as if he had been killed by those that came to rescue him. I can say this in their vindication, That he who was chief among the Villains did solemnly protest and swear, by the Eternal God, that if the Cry was raised, and the Country met them, he would leave him dead upon the place. And when the Country met us, two of the Rogues that were on foot, and led Mr. *St. John's* Horse, fired at him, so that I am

confident 'twas one of them shot him, for he was shot in the Forehead with a Brace of Bullets, and both entered at one Orifice, which could not happen if the shot had not been very near.

But I must make some reflection upon the Country too, concerning these sculking Scoundrels, that are thus the Disturbers of the best planted Countrey in the Kingdom, no Part of *Ireland* having so many English Inhabitants, and yet no place so pestered with these Vermin. And you know, Gentlemen, the Obloquy you lye under, as if some of you did shelter and protect them: I confess I abhor the thoughts of it, that English People and Protestants should harbour such pernicious Vipers in their bosom, yet it's certain some of you doe it, and that of the better sort too, or else some half a score Russians could never lurk so long among you, which is such a prodigious shame, that you can never wipe off the infamy of it. Pardon me, Sirs, if I express my just resentments against such perfidious dealing; I reflect upon no individual person, but this I can boldly say in the face of you all, That I have heard many of you accuse one another for harbouring these infamous Rebels, and that they help to furnish your Tables and Kitchens: And if there be any such among you, know, to your eternal shame, that you are guilty of all the spoil and rapine that they have committed, and likewise of all the innocent blood that they have shed; And that God will ere long shower down his vengeance upon some of you; and if you be not stupendly senseless, you may already see the indication of his wrath fallen upon you, in depriving you of the Society and Neighborhood of a most worthy and upright Gentleman, as if God had taken him away from the evil to come, and thought us unworthy to have him live among us. Now then I beseech you by all that is sacred and serious, if there be any thing of the blood and ancient virtue of the English Nation left in you, if you be not the Spurious Brood and Offspring of these mean sculking Captives, retrieve your reputation and credit, by riding the Countrey of these lurching Rebels, be faithful  
and



and true to one another, and set your helping hand to take and apprehend those that have slurr'd your reputation, and are the great Obstruſters of your Trade, and Spoilers of your Country. Gentlemen, if any of you think that I have been too ſevere in my reprehension, or too plain in telling you theſe Truths, you ought to blame the Crimes, not my indignation in reproving them; I ſpeak but that in publick which I have heard many of you ſay in private. And if I am plain, I am ſure I am honeſt. Therefore conſider what I have ſaid, and the Lord give you underſtanding in all things. *Amen.*

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*FINIS.*

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The Religious Missionary

and time to one another, and let your hearts be joined to the  
 and apparent even that have had your religious  
 and are the great objects of our love and our  
 of your country. Grant that I may be able to  
 to be able to do in my representation, or too plain in  
 Alas! you have found you ought to blame the Chinese  
 for his indignation in reproving them; I thank you but that  
 in public which I have heard many of you say in private.  
 And I am glad I am this last honest. Therefore con-  
 sider that I will give you understanding

EMIS

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